

The Curse of Corne-horders :

WITH

The Blessing of seasonable Selling.

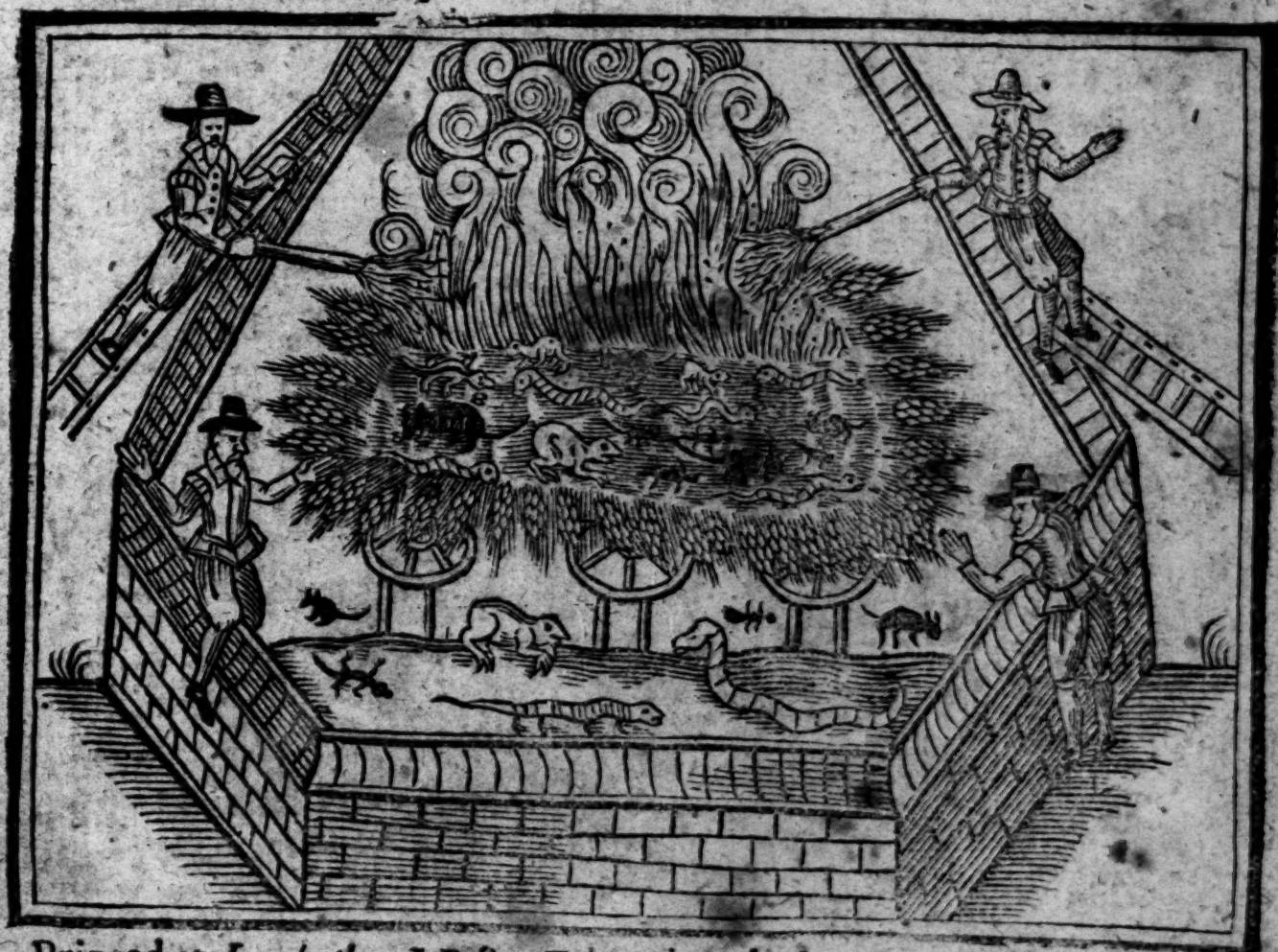
In three Sermons, on PRO. II. 26.

Begun at the general Sessions for the County of Cornwall,
held at Bodmyn, and continued at Fowey.

By CHARLES FITZ-GEFFRIE.

D. Cyprianus ad Demetrian. 9. 8.

Miraris in pœnas generis humani iram Dei crescere, cum crescat quotidie quod puniatur. — De sterilitate aut fame quereris, quasi famem maiorem siccitas quam rapacitas faciat, quasi non de capteatis annonarum incrementis & pretiorum cumulis flagrantior inopia ardor excreseat. Quereris cludi imbribus cœlum, cum sic horrea cludentur in terris.



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To the truly ennobled and right
ly honored, Sir REGINALD MO-

HVNE, Knight and Baronet :

Grace, Mercy, and Peace
be multiplied.

SIR,



THE end of Gods
punishments is to
bring sinful man
vnto Repentance.
In afflicting vs he
intends not our
affliction, but our
reformation. Hee

who delights not in the death of sin-
ners, takes no pleasure in their suffe-
rings, but in compassion causeth some-
times temporall suffering to preuent e-
ternall aking; according to that of the

Apostle, *We are chastened of the Lord, that* 1 Cor. 11.
we may not be condemned with the world. If ^{32.}

The Epistle Dedicatory.

he attaine not this end by one rod, he
vseth another. If the Pestilence preuaile
not, he sends the sword; if that workes
not, he inflicteth Famine, and like a
good Physitian, by diuers medicines he
tendeth to the same cure. If the same
crosse haue not effected the end for
which it was sent, he sends it the second
time, as a man doth his seruant who
hath not fully done his errand at first.
Thus doth he with particular persons,
thus doth hee with whole Nations,
whose good he intendeth. He visited
our sinnes with the Pestilence, this
wrought not a sound recovery; he lan-
ced vs with the Sword, there yet remai-
ned many peccant humours, those hee
sought to cure by Famine, as the anci-
ent Physitians vsed to cure all diseases
by Abstinence. We seemed to be on
the mending hand, but we relapsed, and
God was faine to go to work with vs a-
gain; as we renewed our old sins, so did he
his old iudgements. He sent the Plague
the

*Veteres om-
nes morbos
inediâ cura-
bant.*

The Epistle Dedicatory.

the second time, threatned it the third. About seven yeeres sithence the creature suffered and we by it, for our abuse of it, and for our vnthankfulnesse to the Creator. The same punishment hee hath inflicted this yeere on sundry places of the land. Thus is God enforced to re-assume his rods, when we renew our sins; and as wee vse to take from our children their Bread when they doe wanton with it; so by want he correcteth our former wantonnesse, taking from vs that which wee abuse, thereby teaching vs to vse it better when wee haue it, that by want we may know how to vse abundance. These two yeeres of dearth (in some distance) called from mee these three Sermons. That which in the first was summarily deliuered in one, vnto the eares of that Bench on which you haue sate sundry yeeres as chiefe, is vpon this yeeres occasion enlarged into three, and now sent abroad into publike, for the benefit of many, is first presented vnto your eies. In this Dedication I craue not patronage, but onely acceptance. The Kings command, my calling, the necessity of the times are sufficient

The Epistle Dedicatory.

to patronize it. Neither have I cause to doubt of your acceptance; your care for your Countries good, and your endeavour in this particular doe assure me that you will approve his labours, who, according to his calling, addeth the best advancement hee may vnto yours, Whereunto hee will not cease to adioyne his continued prayers to the fountaine of Grace, for all gracious blessings on your person, on your publike employments, on your noble Family; who is, and will be (while he is)

Your worships in all Christian

duetie and service most ready,

Charles Fitz-Geffry.



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- God shall reward them with his grace, Eternal Life.



THE CURSE OF Corn-Horders:

The first Sermon.

PROV. II. 26.

Hee that with-holdeth Corne, the people shall curse him: But blessing shall be upon the head of him who selleth it.



He extremity of the times do euen extort from me this Text, together with the Explication and Application thereof, as God shall enable me. Our gracious Soueraigne, like a prouident Ioseph, hath endeouored to preuent the famine, or to provide remedies against it. To this end he hath sent forth his *Proclamations*, and hath authorized his Hands in these remote places, *the Iustices of Peace*, to draw forth the poore imprisoned graine out of

The occasion
of the choice
of this Text.

B

private

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* Luk. 18. 2.

Ministers:

*Et que non
profunt singula,
iuncta iuvant.*

private Barnes, and to afford it the freedome of the Markets. The *Iustices* have done their endeouours, and the best of them doe continue so doing. But covetousnesse careth for no Lawes, being like the lawlesse *Iudge*, ^a *Who neither feared God, nor regarded Man*. Hence it is that Lawes are eluded, the Kings edicts not regarded, the Magistrates endeouours frustrated, and the hopes of the poore disappointed. The deafe Adder will not bee charmed; the greedy *Farmer* will not enfranchize his Corne, though the Country doe curse him, and those curses be ratified in heaven. But let not vs cease to doe our duties though others doe not theirs. Let *Aaron* and *Hur* support the hands of *Moses*; let Ministers (as his Maiesty commandeth) ioyne their forces with the Magistrates against this monster, *Avarice*. The good effect which the one cannot produce alone, may (by Gods blessing) ensue vpon the religious endeouours of both together. I come therefore to publish a *Proclamation* from the King of heaven, penned by the wisest King on earth, against all ingrossers of the fruits of the earth, the tenour whereof is this,

Flee that withholdeth Corne, the people shall curse him; but blessing shall be on the head of him who selleth it.

Most of *Salomons* Proverbs are a Commentary vpon that one sentence of his Father *Danid*, ^a *Shew euill, and doe good*; and commonly they are bipartite, one part dissuading from some euill, the other exhorting to the contrary vertue. His Arguments are those which are most powerfull, *Punishment*, and *Reward*; dehorting from some sinne by punishment threatned, exhorting to Vertue by some reward proposed: Such is this sentence, resembling the two Hills, ^b the one of *Curses*, the other

* Deut. 11. 29.
27. 13.

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ther of Blessings : Here that with-holdeth Corne, the people shall curse him; there is Ebal, the Mountaine of cursing : But blessing shall be on the head of him that selleth it; there is Gerizin, the Mountaine of blessing.

Ios. 8.33.
Division of
the Text into
two parts.

In the former wee are to consider, 1. The sinne, 2. The sequel. The sinne, hiding or with-holding Corne; the sequel, the curses of the people. In the latter, we haue, 1. the duty, 2. the benefit or reward : The duty, selling; the benefit, blessing : But blessing shall be on the head of him that selleth it. Of these (God willing) in their order; and first of the first part, and first branch thereof; namely, the sinne condemned, which is, with-holding of Corne.

In the former
part consider,
1. The sinne,
2. The sequel.

Prima prime.
The sin. with-
holding
Corne.

He that with-holdeth Corne.

All conseruation or keeping vp of Corne, is not alwaies vnlawfull. Ioseph, in the seuen yeers of plenty, gathered and kept Corne against the seuen yeeres of scarcitie. Sundry Cities haue their *Magazines*, where in they prouidently doe store vp Corne and other prouision, the better to endure the extremity of an assiege or famine. * Nature hath taught the filley Ant this lesson of husbanding her prouision, and she by her example readeth the same Lecture vnto man, by the mouth of Salomon.

All keeping
of Corne not
vnlawfull.

* Paruula nam
exemplo est
magis formica
laboris, Ore
trahit quod
cumq. potest, at-
que addit acer-
uo quem struit,
haud ignara eo
non incanta fu-
turi Horat.

But then to with-hold Corne when publike necessity doth call for the venting it, vpon hope to enhance the price, thereby to make a prey of the poore, who haue then most need to bee releued, this is a crying sinne, causing the people with bitter cries to complaine to God against such detestable couetousnesse, and to pursue the same with bitter curses.

Hyemis memo-
res testeq. repe-
runt. Virgil.

4. *Æuid. Parcum genus est patiensq. laboris. Ouid Metam. 7. Videatur Plinius. lib. 11. cap. 30. et Ambros. Hexam. 1.6. c. 4. item Ælian. de var. histor. 1.1. Inde dicitur Granigerum agmen. a See Pro. 6.6, 7, 8. What is vnlawfull herein.*

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• Ambr. Offic.
l. 3. c. 6.

The ancient latine reading doth well expresse the meaning; *Captans pretia frumenti*, (so Saint Ambrose allcageth the place,) Hee that catcheth at all advantages by the price of Corne, and endeouours to raise it higher, being more greedy of his private gaine, than affected with the publike good, euery one that doth so, commeth within the compasse of this curse. So that not onely hiding or hording, but felling and buying too, in some cases, are here forbidden; when they are so done in priuate, as that the price is thereby enhanced in publike: whereof we shall haue occasion to say more (God willing) in prosecution of this Text.

4 Vnder the word, Corne, euery publike commodity is comprehended.

I doubt not but that vnder this one word, Corne, is comprehended any other Commodity, vsefull for the Countrey; but the Times doe confine my intendements to that particular which my Text doth here assigne; namely, against all auaritious horders or hucksters, who pinch the guts of the poore, to fill and extend their owne purses; taking aduantage by the dearth of Corne, to make it more deare: on which ground I may safely lay downe this doctrinall Position.

Doctr. 1.

A grieuous sin to procure or further famine by raising the price of Corne.

It is a grieuous sinne to procure a Dearth, or further a Famine, by seeking to raise the price of Corne.

Reasons.

1. It is odious vnto God;

When publike necessity doth require, and our owne ability doth permit vs to send abroad our Corne by reasonable and seasonable felling; then to with-hold it in hope of greater Dearth, this is a great sinne: For it is odious vnto God, opposite vnto Nature, iniurious vnto mankind, and therefore condemned by the Lawes of Grace, of Nature, and of Nations.

First, it is odious vnto God, as being directly a breach

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breach of his Law, a rebellion against his Ordinance. Otherwise hee would neuer haue inueighed against these Corne-horders so bitterly as he doth, by his Prophet *Amos*, saying, *Heare ye this, o yee that swallow the poore, and make the needy of the Land to faile, saying, When will the new Moone be gone, that we may sell Corne; and the Sabbath, that wee may set forth Wheat; and make the Ephah small, and the Shekel great; and buy the poore for silver, and the needy for shoes, and sell the refuse of the Wheat?* If any doe except and say, What is this against horders? this is rather against sellers of Corne: I intimated at first, that there may be as great a sinne, in some kinde of felling, as in keeping: and those *Iewes* who sold at last, they did hord vp Corne at first, to this purpose: that when the time serued their turne, they might sell it at their owne pleasure and price: [¶] and now the time is come, they must sell it in all haste, lest the price should fall againe: They were now so eager after selling, that they thought the dayes of Gods Service too tedious till they were at it. They kept it in while it was good, and sold it when it was worse, they abated the measure and augmented the price; they made the people pay for the best, when they sold but the refuse; and so instead of selling to the poore, they enforced the poore to sell themselves at a vile rate for necessary sustenance, and so to become their slaues. [¶] The Lord threatneth a fearefull iudgement on the whole Nation, for this inhumane cruelty of some particular persons towards their poore brethren.

Amos 2. 1, 5.

¶ *Dod ad Text.*

¶ *vers. 8.*

The detaining of other commodities not so necessary for the life of man as Corn, forbidden by God.

Lesser sinnes than this in comparison, the ingrossing of commodities not so necessary for the life of man as Corne is, are threatned with heavy iudgements in the word of God. The imprisoning of Coyne in Coffers, when it should bee dispersed

abroad vnto pious and charitable vses, is condemned by the holy Ghost, who saith by Saint James^h, that *The very rust thereof shall be a witnesse against the keepers, and that the canker of their siluer shall eat vp their flesh as fire.* The like iudgement is denounced in the same place against those who keep their garments close in their ward-robes to clothe the Moaths, rather than they will produce them to clothe Christ his naked members. What then shall become of them who are kinder to Rats and Mice, than to their Christian brethren, being contented that vile vermine shall deuoure that for nothing, which poore Christians cannot get of them for money. ⁱ Bread is called in Scripture the ^k *stay and staffe of life*, because life is thereby sustained as by a Staffe: and when God doth threaten one of his heauiest punishments on a Land for sinne, hee doth threaten to breake the staffe of Bread; So necessary it is for this life, that all necessities are comprized vnder this one, *Give vs, this day, our daily bread.* Christ calleth himselfe the bread which came downe from heauen: his Word is called the bread of life. All which doe shew how necessary bread is for the vse of man: so necessary, that neither body nor soule can well bee fed without it; not the body without common bread, nor the soule (in those of discretion) without Sacramentall bread: so necessary, that although a man haue diuers varieties of meats, and doe want bread, the best is failing, because the binder of all the rest is wanting: other meats, without bread, are but becsomes without a band, they cannot sweepe away hunger from nature; but if a man haue onely bread and water, sufficient for quantity, and conuenient for quality, hee may liue and doe well: so that to with-hold Corne, and thereby to breake the staffe of

^h Iam. 5. 1, 2, 3.

Much more
of bread-
Corne, with-
out, which the
life of man
can hardly,
yea, not at
all, be sustain-
ed.

ⁱ The necessi-
ty of bread
vnto mans
life.

^k Isa. 55. 1.

Leuit. 26. 26.

Ezech. 4. 16.

5. 16.

14. 13.

*Satis est homi-
ni fluminaq;
Ceresq;.*

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of bread, is not onely sinfull, but sauage ; not onely against the Law of God and grace, but against the Law of Nature.

Nature teacheth men to seeke good and shunne euill, to pray and strine to auert those publike punishments, *Sword, Pestilence, and Famine*. Nature teacheth vs that wee are not borne onely for our selues, and that publike vtility is to be preferred before priuate commodity. This could *Cicero* say out of *Plato*, one heathen out of another. It was the praise of *Cato* that he was, *In Commune bonus*, good for the Commonalty, being resolved, that hee was borne, not for himselfe, but for all mankind.

2.
It is opposite to nature.

But these *Antipodes* to Nature as well as vnto Grace, these Man-haters, opposite to the Common good, as if the world were made onely for them, would appropriate the earth, and the fruits thereof, wholly to themselves, thinking that they can neuer haue enough, vnlesse they haue all ; and that while others haue any thing, they themselves haue nothing. Wherefore as *Quailes* grow fat with *Hemlocke*, which is poison to other creatures, so these grow full by *Dearth*, which is the famishing of others. Their whole study and endeuour is to trouble the pure streames of publike plenty, that they may haue the better angling for their priuate commodity.

*Hi mores, has
duri immota
Catonis secta
fuit, seruare
modum, finem-
que tenere, Na-
turamque sequi
patrieque im-
pendere vitam.
Nec sibi, si diti-
genitum se cre-
dere mundo.
Lucan. l. 2.*

The profits of the earth is for all (saith *Salomon*) *and the King himselfe is serued by the field.*

Eccl. 5. 9.

But these, as if the earth, and the profits thereof, were proper to them alone, as if they were the Kings of the field, and the whole tribute thereof were to be payed into their insatiable *Exchequer*, doe study how they may dry vp the publike fountaine, or draw the whole streame thereof into their owne Cisterne. Traitors they are vnto Nature ; for that which Nature most desireth, they detest ; and is, Plenty.

*Corn-hor-
ders traitours
to nature.
That which
Nature most
desireth, they
detest ; that
and is, Plenty.*

and that which Nature teacheth most to detest, that doe these most desire : Plenty is desired by euery well minded man, naturally, and Grace doth allow such desire; for Plenty is a sweet effect of Gods goodnesse and fauour, therefore called by *David, the Crowne of the yeere* : *2 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.* But these desire to pull the Crowne of Plenty from the head of the yeare, and instead thereof, would put thereon a crowne of thornes, as the miscreant Iewes did on the head of Christ. Plenty is one of Gods chiefest earthly blessings; but these enuious children doe thinke that their poore brethren haue too much of their heauenly Fathers blessing. And that which nature teacheth most to detest, they doe most desire; namely, Dearth and Scarcity: that which Nature teacheth to preuent, they endenour to procure; they pray for that which all men else doe pray against; angry, in their mindes, at our Leiturgie for hauing prayers against Dearth and Famine, and thanksgiuinges for seasonable weather, which they cannot endure saue in their owne fields; ready to chide God because he is so prodigall of his temporall fauours, as to cause *his Sunne to arise on the euill as well as on the good, and his raine to fall on the iust and on the vniust*; whereas these, by their wils, would haue the Sunne to warme, and the raine to moisten no fields nor gardens, but of the euill and vniust, that is, their owne. What then can we thinke of them but as enemies both to God and man; opposite both to Grace and Nature? *1 King. 8. 38. Salomon* at the consecration of the Temple making way for the peoples prayers by his owne, for the remouing of common calamities, setteth *Famine* in the fore-front of them, as the first and worst of all. What shall we thinke of them who pray for that

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the which *Salomon* prayed against, esteeming that a benefit to them, which is one of the greatest curses that can fall on a Nation? When God threatneth foure heavy iudgements on a Land, wherein if these three Worthies, *Noah*, *Iob*, and *Daniel* were, they should deliuer none but their owne soules, he giueth the precedence vnto Famine. What then shall wee thinke of those who care not though *Iob*, *Noah*, and *Daniel*, and all the righteous men in the Country starued, so they may be filled? When God by his Prophet makes a brieue Catalogue of the crying finnes of *Sodome*, this comes in at last, not as the least of them, ^b *Manum pauperis & egentis non confirmauit*; *Shee did not strengthen the hands of the poore and needy*: It is not not said that shee weakned, but that she did not strengthen; & that not the heart, but the hand of the poore and needy; and yet God rained hell out of Heauen, fire and brimstone on her to consume her. What then shall become of them who doe not strengthen, but enfeeble, not the hands, but the hearts of their poore brethren, by with-holding from them that which is the staffe of their hands, and (vnder God) the strength and life of their hearts?

Ezech. 14. 13.
14.

Ezec. 16. 49.

And that these Cormorants are such enemies to the publike good, all wise men who desired to procure it, haue perceiued. Therefore this cursed practice of imprisoning the Countries prouision, hath euer beene condemned by the Lawes of Nations. These Cankars of the Common-wealth were by the ancients branded with odious appellations, commonly called by the old Romans, *Dardanarians*, vexers, scourgers, torturers, of the store of the year. ^c These *Dardanarians* (saith *Vlpian* their great *Civilian*) are they who chiefly doe vex and persecute the annuall prouision, against whose Auarice
3
 Condemned
 by the Lawes
 of Nations.
 c *Annonam
 vexare et ten-
 tare vel maxi-
 me Dardanariis
 solent, quorum
 auaritia itum-
 est tam man-
 datis quam
 constitutionibus.
 Vlpian. in leg.
 Annon. D. de
 extraordinar.
 criminis.*
Princes

C

Princes and States have alway opposed the barres of edicts and constitutions.

There is extant an Epistle or Edict of Apollonius, an ancient Gouvernour, against those scourgers of the Country, by enforced Dearth and scarcity; the beginning whereof, in effect is this; ^a The Earth

^a Terrarum

munis omnium

mater est, prop-

terea iusta; vos

autem iniusti,

quicam dun-

taxat vestram

matrem esse

voluistis; quod

nisi ab huius-

modi incepto

destiteritis, di-

utius vos mea

permanere non

sinam.

Epistol. Apol-

lonij ad annona

vexatores in

princip.

^e De Mathema-

licis Italia pel-

end is factum

Senatus consul-

tum atrox et

irritum. Tacit.

Annal. l. 12.

c. 52.

^f Genus homi-

num quod in

Ciuitate nostra

& vetabitur

semper & reti-

nebitur. Tacit.

hist. l. c. 22.

(saith hee) is the common mother of all, and therefore iust, but you are vniust who would ingrosse her wholly to your feluet, and make a monopoly of the Common mother, as if shee were bound to be a mother onely to you, and a step-mother to all her children besides: but if you desist not from your doings, I will take order that she shall not long be a mother vnto you, but I will root you out of her, as being unworthy to be a burthen vnto her.

I speake nothing of our Nationall Lawes, because I speake before them, who can better informe mee herein, than I can others. The last Proclamation, together with the booke, published by authority, for fuller declaration of his Maiesties minde and purpose, for preuenting the Dearth by punishing these Dardanarians, hath breathed some life into the poore Countrey, from whom these doe labour to take away life, by with-holding the stay thereof. God put it into the hearts of Gouvernours to act, as well as to enact; to performe, as well as to proclaime; that the Proclamation against these horders and hucksters be not like that *Senatus consultum* against the Mathematicians in Rome, ^e *Atrox at irritum*, fierce, but effectlesse: and that these may not be among vs, ^f as the Historian complained, the others were among them, a kinde of people alway condemned, but euer reprimed, if not acquitted. Affliction is euer fearefull, and misery still mistrusteth the worst: No maruell then if the poore people doe misdoubt, because there seemeth a doore left open to these their oppressors, that they shall not carry their

their life from them without license: wherefore finding after so much thunder by edicts, little lightning by effects, no lightening of their afflictions: they feare that they haue cause to complaine, *We are all the worse for licenses.* These feares would soone be remoued, and peraduenture these afflictions too, if but one or two of the offenders in a Country were punished for terror to the rest, as *Pisanius* and *Tacit. Annal. P. Martius* were, when all the Mathematicians and *L. 2. c. 31.* Magicians were banished out of Italy.

Three sorts of people are found among vs, guilty of this sinne, and consequently lyable to the ensuing Curse: 1. the greedy Farmar: 2. The couetous Marchant: 3. The cunning Huckster, or Badger, as they are called. I adde these Epithites to distinguish between the guilty and the guiltlesse in euery profession.

Application.
Three sorts of people guilty of this sinne.

The greedy Farmar sometimes with-holds Corne by selling it; with-holding it from those who need it, to sell it to those who will make greater profit by it; so that the needy shall more need it: For who so selleth at a price too high for the poore, hee with-holds it from the poore, as he doth meat from a childe, who sets it on a shelve whereto hee cannot reach. Now what is this, but *Captare pretia frumenti*, to make the price too heauie, when either hee will not send it to the Market, or if hee send, will not sell but at his owne price?

I
The greedy Farmer, who sometimes with-holds Corne euen in selling it.

Thou sayest, I thresh out my Corne as fast as I can, and doe sell it, and therefore I am not guilty, I am no with-holder of Corne. Thou sellest, but to whom? to the poore? No, vnlesse as the *Iewes* did, of whom *Amos* complained, that they sold the refuse of the Wheat, and yet at the price of the best, as if thou wouldest adde to the badnesse of the graine, and want of measure, the greatnesse of the

The Curse of Corne-borders.

price, to make a sorry satisfaction. Thou sellest it, but to whom? to them who helpe thee to sell the rest the deerer, to the Merchant or Badger, who by exporting or transporting it farther, doe cause it to be scarfer and deerer at home. Thou sellest it, but where? at home, in priuate, and so causeth the Markets to be vnfurnished. For how canst thou haue time to thresh for the Market, when all is too little to thresh for the Merchant, whom thou hast promised to furnish with so many scores of bushels by such a day. The Markets are the Commons of the common people, and of many who vse good hospitality; let them be inclosed, soone will these grow leane: The Markets are their Magazines; if the poore buyers be not there prouided, how shall their wants be supplied? The Markets are their Wels, if the couetous Farmers dry vp these, as the enuious *Philistims* did the Wels of *Isaac*, these poore sheepe must needs perish. Thou sellest, but in what manner? In grosse, or by such quantities as the poore cannot accomplish; whereas if thou wilt shunne the curse threatned, and obtaine the blessing promised, thou must doe as the Word importeth in the second part of my Text, *Perfringere frumenta*, breake it out from the heape by small parcels, as the poore doe need for the present and are able to compasse. *Breake thy Bread to the hungry*; so breake thy Corne by halfe bushels, by peckes, by gallons to the needy, as their ability meeteth with their necessity. To set a whole loafe before a childe who hath neither strength to breake, nor knife to cut, is not to feed him, but to famish him.

I am not vnacquainted with some of their Apologies: I haue made a Purchase, or taken a Lease, or bought so much at a suruey to be paid on such a day, and I must sell many Bushels together to make vpa good summe of money, I cannot tarry the leisure

sure of these lingring Markets. All this while I heare no arguments but drawne from the common place of thine owne profit; and thou maiest remember that the buying of a Farme, and a yoke of Oxen excluded the vnworthy guests from the great marriage Feast; these excuses are worse. Thou hast made a purchase, and the calamity of the Countrey must pay for it: thou hast bought a bargaine, and thy poore brethren, their wiues and children must pinch for it. A bad bargaine (bare-gaine it may well be called) to buy the curses of God and man. Say not that I condemne purchasing, because I am no purchaser, God grant I neuer bee in such manner. Buy Farmes, take Leases, make bargaines for Oxen, Cattell, Corne, or what you will, as long as you wrong not your own soules, which you cannot chuse but doe, if you wrong or pinch the poore members of the Sauour of soules.

The couetous Marchant is also free of the company of these Corne-catchers. Hee with-holds ² The couetous Marchant. Corn from the poore, by drawing it from Markets, to export it, or transport it into other parts or places whether neerer or more remote; especially out of the Land, and that without regard of Religion, or charity, or any thing else, saue his owne gaine, which to him is godlinesse. *Tros, Tyrius,* Protestant, Papist, Mahumetan, English, French, Spanish, Barbarian, all are alike to him, so hee may gaine by them. The sauour of lucre is sweet to him, though raked out of the puddle of the most filthy profession in Europe, or in all the world. Mistake me not, I traduce not the calling, not onely lawfull, but laudible, I may adde, honourable, the second supporter of the kingdome. Not the *Lyon* and the *Unicorne*, but the *Plough* and the *Ship*, vnder God, are the supporters of the Crowne. The Marchants by their trauels

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trauels and aduentures ioyne together forraigne Nations which the Sea hath set farre asunder; they make remote Countries to bee ours vpon the matter, causing their commodities to bee ours; casting with their Ships such a Bridge ouer the Ocean, that the chiefeft profits of both the Indies doe come home to our houses. I haue often yearned that they haue beene no better considered of, but suffered to be a prey to *Dunkers* abroad, and to as bad at home. I know that it is lawfull to transport our commodities, particularly our Corne into other Nations, vpon some conditions, as other Nations doe make vs partakers of their profits: yea, this sometimes may be done to those who are of another, that is, of an euill Religion. Nature teacheth this: The *Egyptians* releued the *Israelites* in the Famine, Gen. 43.32. though it were an abomination to the *Egyptians*, in their peeuish superstition, to eat bread with the *Hebrewes*, yet they would, in common humanity, afford them bread to eat by themselves. But this I affirme; to famish *English*, and to feed *French* or *Spanish*; to starue brethren, and to nourish enemies; to pinch the members of *Christ*, to preserve the limbs of *Antichrist*; to thrive by the death of Saints, and life of reprobates; this cannot possibly escape a curse; and all Marchants that vse such courses, I can say no better of them, than a blessed Saint said at least three hundred yeares sithence, They are all *Mercatores humanarum calamitatum*, Merchants of mens calamities.

Basil.

³
Hucksters, or
Badgers of
Corne.

The third sort are these whom we call Badgers of Corne, who were not to be condemned for conveying Corne from those places where it may well be spared, to other places within the Countrey where there is more want, if they did not procure want in those places where it doth abound, nor fore-

forestall the Markets, but would take that which the Markets doe leaue, nor raise the price to make the poore to smart for it.

Sufficient hath beene said (I hope) to shew the impietie, the inhumanity, the iniustice of this sin of procuring a Dearth by with-holding Corne; and that it is a lawlesse rebell against the laws of Grace, of Nature, of Nations. Let this be farther added and considered, that this oppression is the more cruell, and this cruelty the more heauy in our Land, where Corne serueth both for Bread and Drinke; whereas other Countries by the benefits of the soile doe abound with wine; or because of the heate of the Climate, are contented with water. But among vs these with-holders of Corne doe doubly plague the poore people, staruing them with hunger, and choaking them with thirst; depriving them of that which they should both eat and drinke. Our children doe not say vnto their mothers, *Where is Corne* and Wine? Keepe you the Wine, giue vnto their Mothers Corne, and they will finde in it both bread and drinke that shall content them as well as wine. But denie them Corne, you take from them bread, drinke, life and all. Wherefore the curses of these Corn-mungers are likely to be doubled; for that is the recompence they must expect for their cursed conetousnesse, namely, curses: and as the mischief is common, so it is iustly pursued with a common curse, the curses of the Commons,

The sinne of with-holding Corne, more hainous in our land, than in others,

Lament. 2, 12.

The People shall curse him.

T H E



THE SECOND SERMON.

PRO. II. 26.

The People shall curse him.



HE sinne and the odiousnesse thereof to God and Man, hath beene (in part) discovered, that it may be shunned; and shunned it will be the sooner, if the iudgement threatned be seriously considered; which iudgement is expressed in these words:

The People shall curse him.

Populares] So *Iunius* with some others, doe render the word, the Commons; or *Populus*, as most doe reade, the People, implying a collective curse; as if there were a gathering of curses ouer the whole Countrey, and none (saue such as himsele) refused to contribute curses towards him. Not one man, not a few, but the whole Countrey (as with *Hue and Cry*) shall pursue him with curses. *Execrantur*, shall curse and banne him; or *Maledicent*, shall

The sequell.
The curses of
the people.

The Curse of Corne-korders.

shall say all euill of him, and pray that euill may befall him. The Originall word is very Emphaticall, *Perfodient*, they shall digge, or stab, or runne him thorow with curses. A *Metaphor* borrowed from digging or stabbing; as who should say, the people with their curses shall digge on him, as with Mat-rookes, or runne him thorow, as with Rapiers.

A common
sinne drawes
on a common
curse.

A common crime still drawes on a common curse. God, in iustice doth vse its proportion the punishment to the offence. Who so hurteeth or oppres-seth many, must looke to bee cried out against, and to be cursed by many. The wings of their punish-ment shall spread as farre as the tallands of their op-pression, their iudgement shall be of equall dimen-sions with their transgressions. Our *Dearth-mongers*, as they are procurers of a common calamitie, must looke to be pursued with a common out-cry, the whole Country shal stab them with carfings, as they seeke to stab it with starving.

But is this such a punishment to be hunted with the clamours and curses of the people? Doubtlesse it is, when those curses are iustly caused by wrongs done vnto the people. In such cases we may safely lay downe this assertion, that

*The Peoples curse, iustly procured, is a fearefull
indgement.*

Doct. 2.

A fearefull
thing to be
iustly cursed
by the peo-
ple.

The peoples
curse two-
fold.

1. Causeless or
vniust, this
not to be fea-
red or regar-
ded.

Pro. 6:2.

Hardly can there be a greater plague, then to be pursued by the clamours and curses of the people for oppressing them. Here we must distinguish, that we may the more safely teach: The peoples curse is two-fold, either caused, or causelesse; iust, or vniust; either iustly procured by some reall wrong inflicted on them, or vniustly vented out of error or malice, where no iust cause hath been giuen. *Salomon* himselfe affordeth vs this distinction, (saying, *As the Bird by wandring, and the Swallow by flying, doe e-
scape,*

scape, so the causelesse curse shal not come to passe.^b Where he sheweth, that there is a causelesse curse, which is not to be feared : when people out of spleene, or because their corrupt humors are not satisfied, doe flye to the fooles *Asylum*, or shelter of execrations or curses. Such are the curses of some impudent and insatiable beggars : such are the curses of some desperate malefactors against the Iudges, when they are sentenced according to Lawes and their desertings : such are the curses of Roarers, sonnes of Belial, against zealous Ministers, for discharging their duties. Hence *Jeremy* complained, that hee was causelessly cursed ; ^c *I haue not lent on vsury, neither haue I lent to mee on vsury, yet every one doth curse mee.*

^b Sciendum est quod scriptura sacra duobus modis maledictum memorat, aliud videlicet quod approbat, aliud quod damnat. Aliud enim maledictum profertur iudicio iustitie, aliud liuore vindictæ Greg. Moral. l. 4. c. 3. ^c Ier. 15. 10.

^d And it is not vnprobable that some of you (worthy Magistrates) for diligence in doing your duties, and for your laudable endeouours to furnish the Markets by drawing forth the Corne out of the hands of horders, and the hands of hucksters, shall carry away some curses from the mouthes or in the mindes, of these mizars. 'Tis not vnlikely, but that some of them (such is their charity) will reward you with curses, even for this your care to prevent the curses of the people vpon them. But be not discouraged, *Salomon* hath secured you against such airie execrations. These breath-bullets shall not pierce you ; these Speares of Reed, and Swords of Bull-rushes shall not so much as pricke your reputations, much lesse your consciences. The bubbles of such curses shall fall into the faces and eyes of those who blow them vp : like mad-men they runne at you with the hilt, but the point of the sword runneth into their owne brest. Let that bee your refuge which was *Dauids* in the like case, even flying vnto the Lord, ^e *Let them curse, but blesse thou. Say you*

^d Exhortation to Magistrates and Officers to doe their duties though the people do causelessly curse them.

Such curses shall not hurt their credits or consciences, but rebound on those who do vie them. ^e Psa. 109. 28.

^f 2 Sam 16. 12.

For such cur-

ses God will

blesse them.

^g Mat. 5. 11, 12

^h Beati super

quos talis ma-

ledictio cadit.

Vtinam ut su-

per nos ista ma-

ledictio veniat.

Euseb. Emis.

Jeu. ser. 4. post.

4. Domini.

ⁱ 1 ai 51. 7.

^k Mai 8. 13.

^l Ephe. 1. 3.

^m Gen. 12. 3.

3

The iustly
caused curse
of the poore
& oppressed,
this is very
tearfull.

you by them as he did by *Shimei*, when hee cursed him, ^f God will requite good for such cursing. If for

doing Iustice, you bee vniustly pursued with viru-

lent tongues, the same promise appertaineth vnto

you, which the fountaine of blessednesse hath made

vnto vs : ^g Blessed are yee when men reuile you, and

say all manner of euill against you falsely. Reioyce and be

glad, for great is your reward in heauen. Their curses

are but like the *Popes Bruta fulmina*, his banning

Bulls, which the more lowdly they bellowed against

Queene *Elizabeth*, of blessed memory, the better

she prospered, the more she was blessed ^h.

Therefore, ⁱ Feare not the reproach of men, neither

be afraid of their reuilings; but, ^k Sanctifie the Lord of

Hosts himselfe, let him be your feare, let him bee your

dread. Rest in the blessing of the Lord, ^l Who hath

blessed vs with all Spirituall blessings in heauenly things

in *Christ*. Let these causelesse curses be so farre from

hindering or disheartning you in your lawfull cour-

ses, as that you doe rather reioyce in them, and

binde them as crownes to your heads; and be you

assured that the promise God made to *Abraham*,

belongeth to euery childe of his, continuing in his

faith and obedience, and so particularly vnto you,

^m I will blesse them that blesse thee, and will curse him that

curseth thee.

Contrariwise, formidable is that curse which is

extorted by oppression, and vented forth from a

breast surcharged with vexation. No Iron Bullet,

driuen by the strongest powder, from the mouth of

a Cannon, is more terrible and tearing. Such a

curse being shot from earth, mounteth vp to hea-

uen; and being sent vp from man, is sealed by God.

It is true, that the common people doe commonly

erre and offend herein; their curses, many times

are their fooles-bolts, shot without ayme, and fal-

ling.

ling without hurt, saue to themselves. But many times they are enforced, by grievous pressures, to shoot these arrowes against their oppressors; and then they hit surely, and wound deeply. In this case the people haue a legatue power like the Pastors, *What they binde on earth, is bound in heauen.* Here the voyce of the people, especially of the poore, the people of God, is the voyce of the God of the people. Therefore wee finde in Scripture, that the curse of the people, and a woe from God, are all one vpon the reckoning. Our Wise man saith, in this booke, *Hee that saith vnto the wicked, thou art righteous, the people shall curse him.* The Prophet *Isay*, inueighing against the same sinne, saith, *Voe to him that iustifieth the wicked for a reward.* Here you see that God addeth a woe to that sinne whereon the people doe affix a curse: a curse extorted from them is sealed with a woe denounced by Him; whose curses, as they are neuer discharged without iust cause, so they neuer returne without effect.

*Pro. 24. 24.
See Pro. 17. 15*

*Isai 5. 20. 23
Maledictio
diuina sicut
nunquam temere
emittitur
ita nunquam
re infecta reuertitur. Cart.
wr. ad Text.*

Heare and tremble all ye *Nimrods*, all you rough-handed *Esawes*, grinders of the poore, oppressors of the people. Thinke not to fillip off these curses which your cruelties haue squeised from them, with *Tush, what care I what the people say?* The *Fox*, the more he is cursed, the better he fares. Let them curse and spare not, as long as such curses doe fill my Coffers. Know you, that the curse of the people, iustly caused, is a vapor exhaled from earth; or rather indeed a thunder, which causeth a thunder-bolt to be cast downe from heauen. Let the oppressor poste from it as fast as he can, it shall ouertake him (as the arrow of *Iehou* did *Iehoram*) and smite him betweene his armes, and runne thorow his heart; let him fence himselfe with the best amunition that

Vse.

*Terrour to
all oppressors
of the poore.
P't quidam
memoratur A-
thenis sordidus
& diues vulgi
contemnere
voces Sic soli-
tus, Populus
me sibilat ac
mibi plaudo
Ipse domi quo-
ties nummos
contemplor in
arca.*

*Horat. l. 1. sat. 1
2 King. 9. 24*

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hee may, it shall pierce him thorow. No coate of
 male shall rebate the edge, no armour of prooffe
 shall beare off the stroke of the peoples curse, when
 it is edged with iustly conceiued passion and bac-
 ked by the Almightyes approbation. Wise men
 therefore will hearken vnto the counsell of wise
 [Ecel. 4 2,3, 5,6. Syrachides; ¹ Make not an hungry soule sorrowfull, nei-
 ther prouoke a man that is in distres. Adde not more trou-
 ble to an heart that is vexed, defer not to giue to him that
 is in need. Turne not thine eyes from the needy, and
 giue him no occasion to curse thee; for if he curse thee in
 the bitternesse of his soule, his prayer shall be heard of him
 that made him.

Especially to
 Corne bor-
 ders.

[Lam. 5.4.

And among all grinders of the poore, tremble
 you who with-hold from them that which they
 should grinde for the necessary sustenance of life,
 and so grinde them the more, because you keepe
 them from grinding. You rurall Tyrants, who, by
 with-holding your Corne, doe enforce the misera-
 ble people to flie to their forlorne hope of ringing
 a peale of curses, against your couetousnesse, in the
 eares of the Almighty. If ² the hire of the labourers,
 who haue reaped downe your fields, being by fraud kept
 backe, cryeth, and those cries doe enter into the eares of
 the Lord of Sabbath: then doubtlesse, the deserved
 curses of those who are ready to perish, because
 you will not so much as sell vnto them that which
 they laboured to reape, and to saue for you, and
 which without the sweat of their browes, and gal-
 ling of their hands, you could not haue saued, doe
 sound like a volley of shot in the eares of the God
 of mercies, and will awake him to take vengeance
 on your cursed cruelties. ³ If any widow or fatherlesse
 [Exod. 22. 22,23,24. childe be afflicted by thee (saith the Lord) and in their
 affliction doe at all cry vnto me, I will surely heare their
 cry, and my wrath shall wax hot, and I will kill you with
 the

the Sword, and your wines shall bee widdowes, and your children fatherlesse. Will God heare the cry of one widdow, of one fatherlesse childe, being afflicted, and can his eares be shut at the generall cry of the whole multitude, among whom are so many widdowes, so many Orphans, and some of them (doubtlesse), his owne children, the sonnes and daughters of his deare Saints, the linely members of his onely begotten sonne Christ Iesus?

And that these enforced curses are not alwayes effectlesse in this life, witnesse the fearefull iudgements which God hath inflicted on some *Nabals* for terror vnto others. I could tell you old Chronicle-stories out of *Matthew Paris*, and others, of terrible examples in our owne Land, vpon offenders in this kinde. As that of *Walter Grey*, an Archbishop of Yorke, in the yeare of grace, 1234. Who hauing five yeares Corne vnder-hand, would not thresh it out for the releefe of the poore in three yeeres famine, hoping still that the price would encrease. Being aduertised by his Officers that it was greatly to be feared, lest the Corne were consumed by Mice, he willed them to deliuer it to the Husband-men, who dwelt in his Mannor, vpon condition that they should pay him as much new Wheat for it after Haruest. They attempting to take downe a great mow of Corne which hee had at *Rippon*, saw the heads of many Snakes, and Toads, and other venomous creatures peering out at the end of the sheaues. This being related to the Archbishop, hee sent his Steward with diuers of good credite to enquire the truth thereof, who seeing what others had seene, enforced, notwithstanding, certaine poore men to goe vp to the top with ladders. They were scarcely vp, when they saw a great smoake arising out of the corne, and felt with-

That these curses are not effectlesse in this life, shewed by examples.

A story out of *Matthew Paris*, of *Walter Grey*, Archbishop of Yorke, a covetous Corn-border.

An. Dom. 1234.

all

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all a loathsome stinke, which compelled them with all haste possible to hie them downe againe: Moreover, they heard an vnknowne voyce saying vnto them, *Let the Corne alone, for the Archbishop and all that he hath, belongeth to the Diuell.* In fine (saith the Story) they were faine to build a wall about the corne, and then to set it on fire, fearing lest such an huge number of venemous creatures should empoison, at least annoy the whole Country. I could tell

you out of forraine Authors, of a ^{*} German Bishop, who in time of dearth kept in his Corne, and called the poore which came about him begging reliefe, the Rats and Mice which deuoured his Corne. But God retorted his malicious scorne vpon his owne head; for he himselfe was soone after deuoured aliue by Rats and Mice, notwithstanding that he imured himselfe in a strong Tower, which is reported to be yet standing, and in the name it beareth to retaine a memoriall of the strange Iudgement.

I had rather preferre to your consideration the pious action of ^y *Ethelwald*, a Bishop of *Winchester*, before the Conquest, who in a great Dearth, did breake vp all the Plate belonging to his Church, and gaue it to the poore, saying, that the Church in good time might be provided of necessary ornaments, but the poore that perished for want of food, could not be re-
couered.

But these examples of ancient times doe lesse affect, and may be held fabulous. ^z That God hath made the curses of the poore effectuell vpon such couetous Corne-horders, even in recent remembrance, may appeare by this, that some of this cur-

thea. histor. Theod. Zuinger. in Theat. vit. human. l. 18. *Ranissus* Textor, y B. Godwin. Catalogue of English Bishops. ^z The effect of these curses in latter times, wherein some of these *Nabals* haue hanged themselves, when the price of Corne had fallen.

sed

fed crue haue become their owne executioners, and in kindnesse haue saued the Hang-man a labour by haltering themselves, when contrary to their expectation, the price of corne hath sodainly fallen: and this both in other Countries, and among vs, as ^a Diuines of good reputation haue deliuered vpon their owne knowledge.

*a Lawler;
Carrwright
ad Text.*

But worst of all will be, when *Christ* at the great and terrible day of his comming shall adde vnto all these the insupportable weight of his heauie and intolerable curse, when he shall say vnto these, as vnto others (in some respects more excusable then these)

*The greatest
curse of all, at
the day of
Iudgement.*

^b Depart ye cursed into everlasting fire, prepared for the Diuell and his Angels; for I was hungry, and yee gaue me no meate, I was thirstie, and you gaue mee no drinke: nay, you would not so much as sell mee meate and drinke for ready money, and at a deere rate, when by relieuing mee you might haue enriched yourselves; by feeding me, you might haue filled your owne purses. Oh what shall be said to them who will not sell for money, when *Depart from me ye cursed*, is the mildest word that *Christ* shall afford them, who would not giue freely? What Hell shall be hot enough for those that will not sell, when Hell fire is prepared for those who would not giue?

*b Mat. 25. 41,
42.*

Shall I speake now vnto the deafe Adder, who will not heare the voyce of the Charmer? shall I loose my sweet words by spending them on stones or stony hearts, who regard not the Law of God, the command of the King, the cry of the Country, the curses of the people, the teares distilling downe the widdowes cheekes, the sighes exhaled from Orphants fainting tongues, the ruthfull spectacles of hunger-starued scellitons, whose very sight might dissolue eyes of adamant into teares? they who are

E not

not moued by any of these, by all of these, what hope is there that they will be mollified by my weake words? But a necessity is laid vpon vs, and wee must speake; for if wee should be silent, the stones would euen cry out against these, whose hearts are harder then the nether Millstone. If they will not heare vs, let them yet tremble at this determinate speech of God himselfe by *Salomon*, *Captans pretia frumenti maledictus est in plebe*: Hee is cursed by the people who catcheth at aduantages by the price of Corne. The sentence is peremptory (saith a Saint) leauing no place for disputation. If thou doest so, pretend what thou wilt, fill thy mouth with arguments, cast the best colour on the matter that thou canst, all thy fig-leaued Apologies will not fence thee from the curse.

Definita est sententia, nihil disputationis relinquens. Ambros. Offic. l. 3. c. 6.

Obiections answered.

I
May I not doe with mine owne as I list?

Ans.
Christ onely may doe with his owne as he list.

Man cannot, who can call properly nothing his owne saue his sin.

Men may not vse their owne to the hurt of others.

Thou wilt say peraduenture, I do no man wrong, I keepe but mine owne, I may sell mine owne when I please; Is it not lawfull for me to doe with mine owne what I list?

But know, first, that thou abusest the words of *Christ*, He onely (because he is Lord of all) may doe with his owne what pleaseth him. Man cannot, because he is not absolute owner of any thing; for what hath he that he hath not receiued: He must therefore doe with his owne, that which pleaseth the Supreme owner of all things. Againe, call it thine owne; it is not lawfull for thee to doe with thine owne what thou wilt, vnlesse thou wilt doe that which is lawfull and right. Thou mayst not vse thine owne to the hurt of another man. Thou mayest not murder with thine owne sword, nor make men drunke with thine owne drinke, nor burne thy neighbours house with thine owne fire. God, who is the owner of the earth, telleth thee that thou mayest not with-hold his (which thou vn-

pro-

properly callest thy) Corne, thereby to famish and
impoucrish thy brethren. The purple Glutton fries
in hell fire for with-holding his owne bread from
poore *Lazarus*, lying at his gate. It cost *Nabals* life,
for denying his owne bread and victuals to *David*
and his followers, when he kindly craued it in his
need. What canst thou expect then, who wilt rather
be cursed by the poore, than sell thine own to them
at a reasonable rate in their necessity? Know this
therfore, that this Corne is not thine own, but it be-
longeth rather to the poore when they need it, and
thou canst well afford it. Thou takest from them
that which is theirs, by with-holding from them
that which thou callest thine. Thou doest wrong e-
nough, in not doing right; thou exercisest cruelty,
in not shewing mercy; thou killest all, from whom
thou keepest that which should keepe them aliue.
Is he a theefe that takes from a man his owne, and
makes him to be in want? What is hee lesse, that
will not sell a poore man his owne when hee is in
want? It is the worst kinde of couetousnesse (saith
a^d Saint) not to giue to those who are ready to pe-
rish, that which otherwise will perish; what is it
then not to sell it vnto them? Thou sayest (saith
the same) To whom doe I wrong, if I keepe mine
owne? I demand of thee againe (in the words of
that blessed man) What are those things thou cal-
lest thine owne? Thou answerest, why? my Coine,
my Clothes, my Corne. But how came these things
to be thine owne? Didst thou bring them with
thee into the world? Didst thou not come naked
out of thy mothers wombe? Shalt thou not re-
turne naked againe? Whence then hast thou these
things? If thou sayest, I got them by chance, or it
is my good fortune that I haue them; thou doest
not acknowledge the author and disposer of all

It is damna-
ble to with-
hold our own
when others
are ready to
perish for
want of that
which we may
well spare.

^d Videatur
D. Basilus ser.
1. in Anaros.

things, thou art vnthankfull, thou art no better than an Atheist. If thou confessest thou hast them from God, that he gaue them vnto thee; then tell me, why did God giue them vnto thee rather than vnto another? For God is not vniust, or one that knoweth not how to diuide his owne gifts in equall proportions. Why then hath God giuen thee so much, and him so little? Why art thou rich, and hee poore? Certainly for no other cause, but that thy fulnesse might supply his want, and that both might, doing their duties, obtaine of him a reward; thou of faithfull distributing, and hee of his patient enduring. If all were rich, what praise were there of patience? If all were poore, who should be able to shew charity? If there were, in this kinde, an equality, two pretious vertues would be vile or not at all, Charity and Patience. Therefore the most prudent disposer of all things, hath most prouidently ordained this inequality, that as the patience of the poore is exercised in wanting, so the charity of the rich may be shewed in relieuing. But thou, griping all in the tallands of thine insatiable Auarice, and thereby depriving so many of their portions, saist thou keepest but thine owne, and thou wrongest no man. Thou doest herein (saith the same blessed Bishop) as if entring into a Theatre, thou keepe, or driue out all other spectators, as though those shewes, which were prouided for all, were proper to thee alone: or, as if invited to a feast by a great friend, together with many other guests as good, or better than thy selfe, thou shouldest sit downe at the table, and keepe all the dishes to thy selfe, excluding the rest, as if the whole dinner were prouided for thee alone. Yet still thou sayest, I keepe but mine owne, I doe no man wrong. But tell mee sadly, Who is a couetous man?

man? Hee who is not contented with that which is sufficient, but still craueth more. Tell mee againe, who is a theefe? Hee who takes away that which is another mans. Art not thou then couctous, who art not contented with that which is too much, and which would well content an hundred men, as good, and as dearely bought by Christ, as thou art? Art not thou a theefe, who keepest that to thy selfe which thou hast receiued of thy Lord and Master to distribute and diuide among thy fellow-seruants, thine owne portion (and that double, treble, yea seuen to one of theirs) being allowed thee? Shall hee who takes away a mans garment from him, be called a robber, and shall not he who will not clothe the naked, if hee bee able, be also a spoiler? Shall hee who kills a man with a sword, be called a murtherer, and shall hee bee any better that with-holdeth from him that whereof the want will shortly kill him? Doth not hee put out the Lampe that powreth not oyle into it, as well as he that blowes it out? Doth not he put out the fire that puts not on wood, as well as hee that throwes on water? What's the oddes, but that which the murtherer doth suddenly, thou doest it leasurely and lingringly, and so art the more cruell murtherer of the two; because thou doest not quickly dispatch, but doublest ^eDeath by delaying, and ^dextendest life onely for greater torment; not so mercifull as a courteous hangman, that leaps on the shoulders, or puls by the heeles, to put out of paine; but rather as cruell as that ^eTyrant, who was said to be nothing but mortar made of blood. not contented to put innocents vnto death ^fvnlesse the Executioner did so strike them, that they might be sensible of their dying. Neuer say then that thou keepest but thine owne. It is the bread of the harr-

^e Trifflor est
latho, lathi
mora.

^d Probsauior
enfe Parcend
rabiesconces-
saq. vita d-lori.
Cl.udian.

^e Lulum san-
guine macera-
tum. Caligula
^f Ita ferit ut
sentiant se mo-
ri. Sueton.

The Curse of Corne-horders.

gry which thou detainest; it is the garment of the naked which thou sufferest to lye Moath-eaten in thy presse; It is the gold and siluer of the needy, which rusteth in thy Coffer: It is the Corne of the poore, ready to dye with hunger, which thou sufferest to moulder in thy Mow or Barne. Neuer say, thou doest no man wrong. Thou wrongest so many as thou doest not releue, being able. Callest thou thy selfe a Christian, and arguest thou thus, quite contrary to the rules of Christianity? Answer once an Heathen who neuer knew Christ and his Gospell, vnto his short question:

Horat.

Cur eget indignus quisquam te diuite?

Why seest thou any one to want; who is vnworthy, while thou doest abound? Art thou not vn-naturall, who sufferest that which nature cannot endure, vacuity? Art thou worthy to breathe the ayre, who wilt not endeuour to doe as the ayre doth, shift some of it selfe from places that are o-uer-full, to others that are empty? How canst thou call thy selfe a Christian, when the members of Christ doe quier with cold for want of that which doth clothe the Moaths in thy presse? Or to want necessities, for lacke of that which the rust consumes in thy bagges, or starue for need of of that which releueth Rats and Mice in thy Barnes? Hee is a bad seruant who will flaunt it in silks himselfe, gotten by his masters goods, and glut himselfe with the choicest food, and see his Masters children, (yea the Master himselfe in them) goe naked, or ready to starue for want of bread.

Obiect. 2.

But did not religious *Ioseph* in the yeares of plenty, gather and keepe vp Corne, which he sold afterward in the yeares of famine? He did so, and that lawfully; for you haue beene told that there is a lawfull storing vp of Corne, when it is done, as

Ioseph

Ioseph did, not to procure a Dearth, but to prevent it, or to be the better provided against it. ⁱ Godly *Ioseph* opened his Garners in the yeares of famine, he did not shut them; his intent was not to raise the price, but to provide a supply against the time of want. He gathered and kept not for himselfe, but for others, even for strangers: thou withholdest it from neighbours, and wilt suffer vile vermin to feed on it, rather than thy brethren. Shamest thou not to alleage the example of *Ioseph*, whose care for the common good so directly condemneth thy covetousnesse, who carest for none but for thy selfe.

^k But doe wee not read that *Gedeon* threshed out his Corne, not to sell it, but to hide it, and yet is not blamed for so doing?

He did. But when did hee hide his Corne? in time of inuasion by the enemy. His Garner might be closer and safer than his Barne. And from whom did he hide it? not from his neighbours, but from his and their enemies, the *Midianites*. Thy course is quite contrary. Then the *Israelites* threshed out their corne to hide it from the *Midianites*: but our *Midianites* will not thresh out theirs, or if they doe, it is to hide it from the *Israelites*. The Sword of the Lord and of *Gedeon* (the godly Magistrate) bee against such mercilesse *Midianites*.

^l Dearth and Famine is one of the most grievous Iudgements which God inflicteth on a sinfull Nation. ^m *Thou shalt fall by the Sword, by Famine, and by the Pestilence*. These are the three rods wherewith God useth to scourge a wanton and wicked people. I know that some graue ⁿ Diuines doe affirme Famine to bee the easiest of the three, because God, who best knowes the waight of his owne rods, accounteth three daies Pestilence, and three months of

ⁱ Fortasse dicet. Et Ioseph in abundantia frum nra collegit, in caritate vendidit.

Ioseph sanctus omnibus aperuit horrea, non clausit, nec pretia captavit annonae, sed perenne subsidium colleca-

uit, nihil sibi acquisiuit, sed quemadmodum

fames etiam in posterum vincereur provida ordinatione disposuit. Ambr.

Offic. l. 3 c. 6.

^k Obiect. 3.

*Gedeon*s example.

Iudg. 6. 11.

Answered.

B. of Exon.

Contemplat.

vol. 3. l. 9.

*Gedeon*s calling.

^l Famine, a

grievous

iudgement.

^m Ezech. 6. 11.

ⁿ B. Comper

on Rom. 8. 35.

The Curse of Corne-borders.

* 2 Sam. 21.
14, 15.

o Lamen. 4. 9.
Dira fames
semper magna
rum prima ma-
lorum est co-
mes. — Lucan. 1.

¶ Lam. 2. 11, 12

¶ Lam. 2. 20.

It is proper
to God alone
to punish a
finfull Nati.
with famine
or any other
iudgement.

¶ Psal 107. 34.
¶ Leu. 26. 29.

of the sword, equall with seuen yeeres famine. But this to me seemeth no sufficient reason : sure I am, that *David*, in his hard choice, preferred pestilence before it; * and it is not probable, that hee would choose the heauiest punishment. Besides, the Prophet *Jeremie* saith, ° *They that be slaine by the sword, are better than they that be slaine by hunger.* Moreouer, this scourge of famine is the worse and the more intolerable for the miseries and mischiefes that doe commonly attend it. Pestilence often is the companion of it, robberies, rebellions, outrages and other enormities are the Pages that doe wait vpon it. Dire famine ! thou hast taught tender-hearted Mothers to turne *Cannibals*, and to become Butchers, cookes, caruers, eaters of their owne children : Thou hast taught men to exceed *Cannibals*, and for want of other food to deuoure their owne flesh, and as much as they might, to eat vp themselues. For this *Jeremie* most lamenteth, as for the most lamentable iudgement, ¶ *Mine eye doth faile with teares, my bowels are troubled, my liuer is powred vpon the earth, for the destruction of the daughter of my people ; because the children and sucklings doe sworne in the streets of the Citty. They say vnto their Mothers, where is corne and wine ? They sworne as the wounded in the streets of the Citty, their soule is powred out into their Mothers bosome.* That which followes is most patheticall ; ¶ *Shall the women eat their owne fruit, and their children of a span long ?*

Now it is proper to the Lord alone to punish a finfull Nation. He knowes when it is fittest to whip a people with famine, and he hath wayes enough to bring such a calamitie on a Country whensoever it pleaseth him : ¶ *A fruitful land he turneth into barrennesse, for the wickednesse of the people that dwell therein.* Sometimes ¶ *he makes the heauens aboue as brasse,*
and

and the earth beneath as iron: so that albeit men doe labour and sowe, yet they receiue no increase. Sometimes againe, ^{he getteth the former and the later raine} *in due season*, so that the earth yeeldeth abundance; but the Lord sending blasts, rusts, Mel-dewes, Caterpillars, Canker-wormes, doth cause the hope of the yeere to faile: as if such worthlesse creatures were more worthy to enioy the fruits of the earth, then sinfull and vnthankfull man: sometimes euen when the Corne is not yet reaped, but expecteth the hooke, or while it standeth in the field awaiting to be housed in the Barne, God sends airie threshers, violent windes, to beat it out of the eare; the furrowes of the field doe become the threshing-floore; the Wheat is sowed where it grew, and that without the helpe of hand, plow or harrow: thus haruest, threshing, and seed-time doe vntime-ly meet together, as they did some few yeers since. Our crying sinnes, particularly the vile abuse of the creature by Drunkenesse and riot, haue called for vengeance, and we haue deserued to be scourged, not only with famine, but with the other two rods, with sword also and with pestilence.

Deut. 11. 14.

We haue de-
serued to be
thus scourged

But this Dearth is not inflicted immediately by the hand of God, but enforced by wicked mens cruell couetousnesse. God hath not broken the staffe of bread, but churlish *Nabals* haue gotten it into their owne fists, and with-hold it from the people who should be supported by it. We cannot com-
plaine, ["] *The field is wasted*, and yet *the Land mourneth*; the Corne is not wasted, but with-held. God hath not sent want of bread, but couetousnesse hath caused cleannesse of teeth. God hath not smitten vs with blasting, nor sent Caterpillers, nor Canker-wormes, but the Diuell hath raised vp Caterpillers and Locusts, those ["] Catchers at the Dearth of Corn

But this Fa-
mine is not
inflicted im-
mediately by
God, but en-
forced by the
cruell coue-
tousnesse of
Men.
" Ioc 1. 10.

" *Frummentarii
pretii captato-
res, Amb Offic.*

(as 2. 3. 6. 6.)

7 Hos. 2. 21, 22

(as the Father stileth them) and these doe make a priuate gaine of a publike detriment, improving that as a profit to themselves, which God ordained as a plague for sinners; *7 The Lord hath heard the heavens, and the heavens haue heard the earth, and the earth hath heard the corne*; but those earth-wormes will not heare the voice of the Lord, nor the crying complaints of the poore. The earth hath answered the expectation of the sower, but cannot answer the vn-satiabie greedinesse of the feller. Many Mens Barnes are full of Corne, but their breasts are empty of compassion: their Garners are stuffed and stored; two yeeres graine vnder hand in many mens keeping, yet they still gape for a greater dearth, and doe their best, or rather worst to procure it. They suffer their Mow-hayes to stand laden with corne neere the high-ways, in the open view of the poore, the more to anger their hunger. Thus they bring vpon their brethren on earth a torment, much like that which *Poets* deuised for *Tantalus* in Hell, to haue faire apples at his lips, and yet to pine with hunger; and in the midst of faire water vp to the chinne, to perish with thirst. ² *These arrowes of famine* that haue wounded our sides, had lesse afflicted vs, had they beene shot directly from the iust hand of God; him wee could haue entreated with our prayers, mollified with our teares, pacified with our repentance; But nothing can preuaile with impenitrable Auarice: ² *O let vs fall into the hands of God (for his mercies are great) but let vs not fall into the hands of mercilesse men.* If our sinnes must needs be scourged, let not greater sinners be the Beadles: Who hath giuen you commission to be the Countries hangmen? where is your warrant to thrust your selues into the seat of Gods iustice; or to take his quier and to shoot against his children those
arrowes

2 Bzech. 5. 16.

2 Sam. 24. 14

arrowes which hee keepeth against his enemies? You may indeed, for a while, be the rods of Gods wrath (as *Asbur* was to *Israel*) but vpon our true repentance, God will turne his wrath from vs, vpon you: and the childe being humbled, the rod shall be cast into the fire.

O insatiable Auarice! Doth not the earth yeeld thee sufficient encrease? what meanest thou to plow and harrow the very guts of thy poore brother for greater gain? Now it is farre worse then they said it was in the beginning of the iron-age; for then Couetousnesse^b went but into the bowels of the earth; but now men^c digge into the bowels of their brethren, yea,^d they delue into the bowels of Christ himselfe for coyne.

An inuestiue
against coue-
tousnesse.

^b *Itum est in
viscera terra.*
^c *Itum est in
viscera fratrum*
^d *Itum est in
viscera Christi.*

Call ye me this *Usurie*, or rather *Fellonie*? * *Vsury* it selfe is charitable in respect of this. *Vsury* yet sends abroad money for money; this rurall sacrilege will not sell corne for coyne. *Vsury* indeed bireth, but this killeth by keeping away that which should sustaine life. *Vsury* by money stealeth money out of mens purses (as one by powring a little water into a dry Pumpe, forceth out a great deale more) but this Burglary breaketh into mens bowels, and robbeth them of that which should maintaine them. Is not this gain more odious, more base then that of the Emperour, who extracted gold out of *Vrine*? I perceiue, that among our Pagan-Christians, it holds as currant as it did among the Pagans; ^e *Sweet is the scent of Silver, out of what sinke soeuer it be raked*: seeing to these Horse-leeches gain is sweet, though sucked out of the bowels of their brethren.

* These Corn-
horders worle
then Vsurers.
*Latrocinium
hoc an scenus
appellem? Cap.
tantur tanquā
latrociny tem-
pora quibus in
viscera homi-
num clarius in-
sidiator obrepas*
Ambr. ubi supr.
^e *Lucri bonus
est odor ex re
qualibet.*

Oh, if you haue any bowels your selues, or haue not drunke vp that obdurate riuer, ^f which is reported to turne the bowels of the drinker into

Inuenal
^f *Flumen ha-
bent Cicones
quod potum
saxea reddit
Viscera, quod
tablis inducit
marmora rebus*
Ouid. Metam.

The pittifull
estate of
poore labou-
rers in these
hard times,
deplored.

hard marble; looke once ouer the threshold of your poore neighbour, some poore coater, some daily labourer, for his groat or three pence a day, groining vnder the burthen of an heauy house-rent; with a house full of small children on the bargain; and if you will not enter in, yet stand without a while, and become officious Eues-droppers, listen to the pittious complaints that are among them: There may you see, or heare the wofull mother, with her eldest daughter, the one carding or knitting, the other spinning a sorry threed, and singing to her turne an heauy tune of some sorrowfull Psalme; as, *O Lord consider my distresse; or, O Lord how are my foes increast; or, Helpe Lord, for good and godly men doe perish and decay*: Then awakes the poore sucking Infant, and crying, interrupts both worke and musicke: The mother takes it vp, and giues it sucke with teares, for with milke she cannot. Alas! how can the infant draw milke from the breast, when the Nurse cannot get meat for the belly: Mother, saith another childe, when shall we eat? Mother, saith another, where is bread? O mother, saith another, I am so hungry I know not what to doe. Thus the feeble children doe call vpon the wofull mother, shee complaines to the sad father, he answers her with pittious complaints against the pittilesse neighbours; Alas! What shall I doe? I haue beene at goodman——such a ones house; from him I went to goodman——such a one (good men with a mischiefe, that haue not a mite of goodnesse in them, because no compassion on their miserable fellow-members,) I haue beene ouer the Parish, I haue beene out of the Parish, with money in my hand, and cannot get a pecke of Barley: they haue it, but they say they cannot spare it. O miserable condition! the poore man is put to a double
la-

labour; first, to get a little money for Corne, and then to get a little Corne for money, and this last is the hardest labour: he might have earned almost halfe a Bushell, while hee ruines about begging to buy halfe a pecke. Thus doe our Country-Pharaohs make their brethren bondslaves, enforcing them to make Bricke, and denying them Straw; crying, Hang them, hang them if they steale, yet not setting them on worke, nor releaving them when they have wrought, and so enforcing them either to steale or to starue.

Remember, O ye Palmer-wormes remember, ^{h Luk. 12. 16.} *Quid faciam?* your predecessour, the rich foole in the Gospell. *Nonne hæc* ^h *The ground of a certaine rich man brought forth plenty.* *pauperis vox est, non habentis subsidia vendi? --* And hee thought with himselfe, *What shall I doe, because I have no roome to bestow my fruits? What shalt thou doe, man? Hast thou so much that thou knowest not what to do with thy goods? I will tell thee what thou shalt doe: Gine to the poore out of thine abundance; if thou wilt not doe so, yet sell to them at a reasonable price. What shalt thou doe? why? make the guts of the poore thy Garments; their bowels, thy Barnes; their empty mawes, thy Mow-hayes; so shalt thou bee sure that both thy substance and thy soule shall bee safe. How? no, I'll none of that. Why? what wilt thou doe then? I know what I will doe: I will pull downe my Barnes, and build greater. Nay, soft and faire, thou mayest save charges and labour; for, O foole, this night shall they take away thy soule from thee.* *Quid faciam (inquit) quod non habeo? Clamat sedines non habere; Paupertatis hic sermo est, ac inopia queritur abundans fructibus. -- Et dixit, Hoc faciam, horrea mea destruantur. Diceret potius, Aperiam horrea mea, ingrediantur qui tolerare famem non queunt, veniant inopes, intrent pauperes, repleant fructus suos. Destruantur parietes qui excludunt esurientes. Vt quid ego abscondam cum Deus faciat pretiorum aucupor, amissum beneficiorum. Quantas anni superioris frumento animas pauperum reservare possem? Hæc me magis delectarent pretia, quæ non numero æstimantur sed gratia. -- Tu verò non hæc dixisti, sed ais. Destruam horrea mea. Refle-*

The Curse of Corne-borders.

So let thine enemies perish, O Lord, euen all these who are enemies to those whom thou most befriendest, the poore and indigent : vnlesse it rather please thee (which wee most desire) to giue them grace to turne mercifull, that so thou mayest haue mercy vpon them : and vnlesse it please thee to giue them wisdom from aboue, to flye from the curse, by forsaking the cursed sinne which procureth it, and to buy a blessing at so cheap an hand, as by selling the superfluity of their Corne, hauing reserved sufficient for their owne prouision : For,
Blessings shall be on the head of him who selleth it.

THE



THE THIRD SERMON.

PRO. II. 26.

But blessing shall be upon the head of him who selleth it.



Hane almost beene tired on Mount *Ebal*, the Mountaine of Cursing; Whereunto the first part of my Text necessarily tasked mee. I doe therefore (after some pause) the more willingly climbe the Mount *Gerizim*, the Mountaine of blessing,

The second part of the Text, wherein it is to be considered,

whereunto the second part doth lead me; and glad I am to follow, because the ascent is easie, and the top excellent. The ascent I call the Duty, which is *selling*, than which, what more easie? By the top I vnderstand the recompence, which is no lesse than Blessing; than which, what more excellent?

But blessing shall bee on the head of him who selleth it.

Consider wee first, the duty, which is selling of Corne, opposite to the sinne of with-holding it.

The Duty to be performed. Selling.

That

The Curse of Corne-borders.

40
Perfringentis
Metaphora à
rebus fractis.
carwright ad
locum.

That selleth.] The Originall word importeth breaking, or diuiding. The meaning is, that Corne must be broken from the heape, and by small portions distributed abroad among many, according to the necessity and ability of the buyer; that they who cannot reach a Bushell, may haue a Pecke, or halfe a Pecke, for their money. The like phrases are frequent in Scripture: *Breake thy bread vnto the hungry.* — *Giue a portion vnto season* — As a loafe of bread is broken and diuided among many, that euery one may haue some, and not one all; so Corne is to be broken from the heape, and not to bee sold by the heape to ingrossers, and to such as will make a commodity by retailing it at a dearer rate, but in smaller portions to bee diuided and subdivided to the poorer sort of people who doe buy for necessity. Thus to sell (especially in such seasons as these) is a worke of charity, and shall not want a reward; for it shall receiue a blessing. So that

Dott. 3.

There is a charity in selling, as well as in giuing.

1 Tim. 6. 17.
b Psalm.

c 1 Thes. 4. 6.

d A. 16. 14.

There is a Charity sometimes in selling.

There are three principall deeds of Charity: 1. *Giuing*, 2. *Lending*, 3. *Selling*. Giuing is the chiefeft and most noble; *It is more blessed to giue, than to receiue*; and therein man doth most resemble God, *a Who giueth vs abundantly all things to enioy*. Lending is next, if it be free lending; *b A good man is mercifull and lendeth*, saith the Psalmist. Selling is the last, yet this also (rightly performed) wanteth not a blessing. The holy Ghost in Scripture prescribeth rules for selling, giuing a charge, that *c No man doe circumuent or defraud another in bargaining*. *d Lydia*, a seller of purple, is praised, and said also to be a worshipper of God. In the last Chapter of this booke, the godly Matron is commended, not onely (though

(though chiefly) for her bounty in giuing, ^e Pro. 31. e Prou. 31. 20. *She stretcheth forth her hands to the poore, yea, shee spreadeth them out to the needy;* but also for her selling; *Shee maketh fine wooll, and selleth it, and delineth girdles to the Merchants.* Verſ. 24.

Behold herein, and acknowledge the grations in- ^{Vſe 1.}
dulgence and great kindeneſſe of our heavenly Fa- To teach vs.
ther, and Maſter to vs his poore children and ſer- to acknow-
uants. He impoſeth no hard raſke vpon vs. Chriſt ledge Gods
may well ſay, ^f *My yoke is eaſie, and my burthen goodneſſe in*
light: If there bee any hardneſſe in any of his pre- accepting any
cepts, it is mollified againe with ſome milde quali- Seruice done
fication. & Canſt thou not (ſaith a Saint) keepe vir- at his com-
ginity? God giues thee leaue to marry: Canſt thou man, though
not faſt? God giues thee leaue to eat: Haſt thou for our owne
a great charge, many of thine owne to be prouided profit.
for, ſo that it is not for thine eaſe to giue? Behold, ^f Mat. 11. 30.
God giueth thee leaue to ſell, yea, promiſeth a bleſ- & Chryſoſt. ad
ſing where thou makeſt a benefit. ^{pop. Antioch.}
^{hom. 65.}

^h *Sell that you haue, and giue almes,* ſaith our Savi- ^h Luk. 12. 33.
our: Is that ſomewhat hard to ſell and giue all?
Why, then ſell ſome, and giue almes of a part, yea,
giue almes euen by ſelling ſome part of that which
you may well ſpare to your poore brethren; that
ⁱ *now at this time your abundance may ſupply their want,* ⁱ 2 Cor. 8. 14.
that [at another time] *their abundance may ſupply*
your want, that there may be an equality. Yea, where
there is ability of giuing, there God accepteth ſel-
ling at ſome times, ſuch times as theſe. Hee who
ſelleth to preuent a Dearth, doth a good worke, as
well as hee who giueth in the time of Dearth. A
few Buſhels ſent to the Market, and ſold indiffe-
rently to the needy, doe pleaſe God, as well as mo-
ny or bread giuen at the doore: by this, one or a
few are, for the time, refreshed; by the other, ma-
ny are weekly releued; by giuing at the doore,

God accep-
teth ſome-
times ſelling,
euen where
there is abili-
ty of giuing.

Vse 2.
To incite
those who are
of ability, to
this duty of
selling.

^k Prou. 19. 17.

¹ Psal. 112. 9.

² Cor. 9. 9.

^m Nemo dicat,
Non habeo;
Charitas de
sacculo non
erogatur.

Augustin in
Psal. 103.

ⁿ Vendere quae
si venum dare.

° Not euery
one who sel-
leth, but hee
who selleth
charitably,
hath the re-
compence.

many times, idle bellies, loose lozels, lewd loyterers are pampered, whose backes had more need to be punished; but by reasonable and seasonable selling, many poore painefull families are maintained, which hauing laboured hard all the weeke, must not onely pray, but fast the *Sunday*, if they cannot buy a little Corne the *Satterday*. So that the way to heauen is not so narrow, nor the gate so strait, but that a courteous Farmer, with his Cart-load of Corne may enter into it, who is ready to releue the Countrey by charitable selling. Behold how God esteemes that mercy to others, which brings a commodity to our selues; and faith, in effect, to you that are of ability, in these extremities; Thy neighbour hath need, yea, I my selfe, in him, doe suffer want, now enrich thy selfe. At other times (and so now too especially) ^k *Hee that giueth to the poore, lendeth vnto the Lord*; at this time, Hee that selleth vnto the poore, giueth vnto the Lord, and the Lord will repay him with a blessing on the bargain. Doth *David* say of him, ¹ *Who hath dispersed and giuen to the poore, that his righteousness remaineth for euer*? Behold, his righteousness also remaineth, and a blessing is layd vp for him who disperseth and selleth to the poore. Did that blessed Saint say truly in one sense, ^m *Charitas de sacculo non erogatur*, Charity is not drawne out of a Sacke: we may as truly (in this sense) affirme the contrary, *Charity is drawne out of a Sacke*. When a man openeth the Sacke and selleth as he ought, he dealeth charitably. To sell, in Latine, is, ⁿ *To giue to sale*; so that to sell to him that needeth, is a kinde of gift. The charitable seller shall haue his reward, as well as the charitable giuer.

° I say, The charitable seller: for, Not euery one that selleth, nor that selleth at euery time, must expect

pect the blessing. Even those whom the people doe curse for not selling at this time, doe meane to sell at another time. But he who will so sell as that hee may buy a blessing, must sell charitably. How is that? He must sell,

P 1. Conuenient graine, 2. For conuenient gaine, 3. In season conuenient, and 4. Measure conuenient.

1 First, hee must shew charity in selling, in regard of the matter; he must sell that which is good for quality. He must not sell the refuse of the wheat, lest instead of a blessing, hee come within compasse of the curse denounced by *Amos*^r, against such sellers. Some will sell indeed, but it shall bee the orts and fragments of Rats and Mice.^f Many will giue that which they cannot sell.^t But many are worse than the *Calabrian* host, who, if his guests would not accept his profered Peares, hee would tell them that the swine should eat them. Many will not sell to their brethren but that which is almost too bad to be cast vnto the swine.

2 Secondly, conuenient graine must bee sold for conuenient gaine, otherwise there is no charity, but iniury and oppression in selling. Gold may bee bought too deare, and so may graine. Wherefore, as Saint *Iohn Baptist* counselled the Publicans, so doe we the popular *Publicans*, the Farmers, * *Exact no more than is appointed*. Men say that light gaine makes heauy purses; some shall finde that their light ware and heauy price wil make guilty consciences, & heauy hearts at the last. Too many doe catch their poore neighbour, the buyer, as, they say, men doe vse to catch the *Panther*, by placing the prey on a Tree in his sight, so farre aboue his reach, that hee breakes his heart-strings in leaping at it: so, many doe bring into the Market good Corne, but as a bait in the

P Four things required in charitable selling.

1 To sell that which is good for quality, conuenient graine.

^r Amos 8.6.

^f *Plerumq; hoc homines nequeunt quod vendere donant. Faern in fab.*

^t *Hac hodie porcis commendanda relinques. Horat.*

2 For conuenient gaine.

* Luk. 3.13.

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sight of the buyer; for they pitch such an high price on it, that the poore Coater, though hee stretch his purse-strings till they breake againe, is not able to reach vnto it. And if they cannot haue their owne price, home it must againe, or bee housed vntill the next Market; and if the price doe fall in the meane time, they are ready to hang themselves, because they neglected their first aduantage.

3
Inconuenient
season.

7 Haggai 1. 2.

2 2 Cor. 6. 2.

Thirdly, selling (especially in this) cannot bee charitable, vnlesse it bee also seasonable. God giueth euery thing food in due season; so will the godly afford their poore brethren that which must feed them in the fittest season. Tempestiuitie in doing, addeth weight and worth to euery good deed. What is a pardon worth, that cometh after execution? As much as the Cardinals Cap which the Pope sent to *B. Fisher*, when the head was off that should haue worne it. Farmers will sell (forsooth) but not yet, not in haste, the price is not yet high enough for their purpose. They haue learn'd the language of the *Iewes* in *Haggais* times, and doe say, by releeuing the spiritual Temples of the Lord, as they did by repairing his materiall Temple. *The time is not yet come, the time that the Lords house should be built.* The time is not yet come that wee should sell; it will bee dearer a great deale, and that ere long. What is this but to delay a blessing, vntill it turne to a curse; like the reperiuing of a good dish of meat till it be moulded, and full of worms? You who desire a blessing vpon your selling, remember that of the Apostle, and take it as spoken to you in this particular, *Now is the acceptable time, now is the day of saluation.* Now is the time (you who haue Corne to sell) now is your time to sell it; now that Corne is deare, now bring it forth, furnish the Markets,

kets, bring downe the price; now take your time, that you may bring a blessing on your soules.

Lastly, as the matter must be good, so the measure must be iust; there must bee a conueniency as well in regard of quantity as of quality, otherwise, charity and a blessing will be absent from your selling. ⁴ *False ballances are abomination vnto the Lord;* ^{Conuenient measure.} and are not false Bushels and false Peckes also? ^{a Prou. 11. 1.}

^b *Iust Ballances, iust weights, a iust Ephah, and a iust Hin shalt thou haue.* ^{b Leuit. 19. 36} ^c *To make the Ephah small, and the Shekel great, and to sell the refuse of the Corne:* ^{Deut. 25. 15.} bad ware, and as bad measure, this is not to sell vnto ^{Ezech. 45. 10.} the poore, but to sell the poore, or to buy them ^{c Amos 8.} for so base a price as a paire of shooes, saith the Prophet. Such Merchants are some of our mizars,

whobring good graine and great measure to the Market, onely to fetch vp the price, and doe sell worfe Corne and lesse measure to their poore neighbours at home at the same price, swearing that they sold it for so much at the Market, and so by a mentall reseruatiō, reserue their soules (without repentance) for the Diuell. What can this bee, but a manifest breach of that strict iniunction,

^d *Thou shalt not haue in thy bagge diuers waightes, thou shalt not haue in thine house diuers measures;* ^{d Deut. 25. 13.} a great and ^{14.} a small; and marke what followes, and tremble all

ye that practise such craft, *All that doe such things, and all that doe vnrightheously, are an abomination to the Lord.* ^{Verf. 16.} And how can abominable selling expect a blessing? It is the charitable seller, for whose head this Crowne is prepared, as a reward, not of merit, but of mercy; which that it may the more feruently affect vs, let it be a little more punctually considered by vs,

Blessing shall bee on the head of him who selleth it. ^{24. 24.}

Observat.

The reward
more empha-
tically layd
downe, than
the iudgment
threatned.

Here it is obseruable, that the reward promised, is larger and more emphatically laid downe, than the punishment threatned. For whereas the *Antibes* requires that it should be said, *The people shall blesse him*, as it was of the contrary, *The people shall curse him*, it is not so said, but, *Blessing shall be on his head*, which is more emphaticall. For hereby it is signified, that God taketh on him to be the bestower of the blessing, he will not entrust the multitude therewith, he will doe it himselfe to preuent failing. In naming the head, (the sublimest and noblest part of the whole body) he intimateth that God, who is the fountaine of blessednesse, will streame downe blessings vpon him plentifully and comfortably. That which is powred downe vpon the head, must needs proceed from something that is aboue the head. Now there is none higher than the head of man, that can conferre a blessing on man, but God alone. Hence therefore it must needs follow, that

Doct. 4.

God willesse
him who sel-
leth charita-
bly in time of
extremity.

Two finnes of
the poore.

1 Murmuring.

2 Vnthank-
fulnesse.

e Psal 59.15.

*God will crowne with blessings that man who charita-
bly selleth his Corne in times of extremity, thereby
to mitigate or abate the Deareth.*

These are two finnes especially reigning among the poorer sort of people; 1. Murmuring, and 2. Vnthankfulnesse: If they want, and be not presently satisfied, they murmur against God and man; they cry out on the hardnesse of the times and of mens hearts. This *David*, long sithence, obserued in some of that kinde; *They wander vp and downe for meat, and grudge if they be not satisfied*. And yet being satisfied, commonly they are vnthankfull both to God and man. They haue mouthes full of cursing against them who with-hold Corne; but not a breath of blessing (too many of them) for those who releue them,

them, either by giuing, lending, or selling. This makes mens hearts to bee harder than they would be; and this causeth God to punish such murmuring, such vnthankfulnesse, by encreasing their wants, and remouing the supplies. But let neither of these discourage good Christians from doing their duties; let no man bee disheartned from charitable beneficence by the peoples vnthankfulnesse: For though man be vngratefull, yet God is not forgetfull. Good men in doing good, doe looke vp chiefly to the fountaine of goodnesse, to God and his glory. Be ye assured therefore, that though men doe neglect their duty, yet God can as soone forget himselfe as his mercy. If the people, who are ready to curse when they want, be not as ready to blesse when their wants are supplied, yet God, who hath powred charity into your hearts, will powre down blessings vpon your heads, and so crowne in you his owne gifts.

Neither of these should discourage vs from charitable actions. For though men bee vngratefull, yet God is not forgetfull.

I must reserue some time for Application, and so much the more, because my Text (rightly applied) surroundeth the whole Temple, and bespeaketh all Auditors here present, of whatsoeuer condition, euen from the Chancell to the Church-doore, as well for application as attention.

Application.

And because *Salomon* saith, *Blessing shall be vpon the head*, let me first beginne with the head of this assembly, and prepare them to receiue the blessing, which afterward (like *Aarons* ointment) may from the head distill vnto the beard, and thence runne downe to the hem of the garment.

I
To the Magistrates, exhorting them to carefulnes in doing their duties in this behalfe, according to his Maiesties orders.

To you (right Worshipfull) doth *Salomon* speake in this Proclamation, as Proclamations are first addressed to the chiefe Officers, that by them they may be published to the People. If you be failing in doing your duties, if you discharge not that trust which

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which God hath imposed and his annointed hath reposed on you, how will you answer it? how will you escape the curse of God and man. But (praised be God) the Country doth witnesse, and we thankfully acknowledge, that hitherto (some of you especially) haue not beene failing. Proceed in the name of God; all the praise and recompence is paid vnto perseuerance: feare not, faint not, be resolute, be courageous; you haue God, the King, the Cleargie, the Country on your sides: onely a few scarabees, whose element is dongue, may assay to scare you from your commendable courses. But let not their buzzing out-braue your worthy proceedings: let not the marmurings nor reproaches of a few, worthier to be punished then regarded, daunt you in the seruice of God and your Country. I haue heard strange language from some of their lips; *The Markets are worse furnished, and the price of Corne more risen since the Iustices haue beene so industrious.* Strange inferences! iust like *Teuterton Steeple the cause of Goodwin sands.* As if Iudges were the cause of so many felonies, as Physitians (in some places) are of so many funerals, and Attornies of so many Law-sutes. These are but bubbles blowne vp by malice or couetousnesse; let them not be Lyons to stop you from going on couragiously in the way of Iustice. Though the people do sometimes curse where they should blesse, yet God will surely blesse, where he findeth obedience. As blessing shall be on the head of them who sell their Corne willingly, so shall it be on your heads, who cause them, or compell them to sell, who are vnwilling. The blessing that might haue beene on their heads, if they had sold willingly, shall bee taken from theirs, and placed on your heads, for enforcing them to doe their duty. And by their example. doubtlesse, this blessing shal be doubled, if you draw them.

them on by example, as well as by authority. If blessing shall be on the head of the seller, how many blessings shall bee on the bountifull giuer and releuer of the poore? If it be more blessed to giue than to receiue, then, doubtlesse, it is more blessed to giue than to sell. Let me incite you (Worthies) to an holy ambition, a godly enuy, or (to auoyd the odiousnesse of the terme, stile it rather) zeale. Disdaine, disdaine that your Tenants should carry away from your heads, such a Crowne by selling, when you may anticipate the blessing by bountifull giuing. Or let these Earth-wormes be so base, that they will not buy heauen by selling, be ye more generous (Noble Bereans) buy it you by giuing. *Christ* was contented to be sold himselfe at a vile price, that he might buy vs at so deare a price as his owne blood. How can we call our selues *Christians*, if wee will not buy *Christ* for a little siluer, or a morsell of bread? Hospitality at all times commendable, in these hard times is Royall. Learne of Noble *Nehemias*, to make your houses Hospitals for the poore. Away with that mock-chimney, or rather poyson of Hospitality, entertaining of *Nimrods*, *Esans*, *Ismaels*, and those deuouring *Dromedaries*, their followers. If euer, now, now follow your Sauiours counsell of inuiting and entertaining your poore neighbours at your tables; if not at your tables, yet in your houses; if not in your houses, yet at your doores; or if you will not haue them come to your owne houses, yet send sometimes to see how they are prouided at their owne. Your *Ouer-seers for the poore*, in many Parishes, are poore Ouer-seers: It is a worthy worke for a Iustice of Peace, in his Parish, to ouer-see them, and if need be, to be a *Deacon* in ministring and distributing to the necessities of the brethren. *Christ* hath descended to baser seruices for vs. If any say, I

O que stulti-
tia est! Deus e-
mit sanguine
seruos, Merc-
ri paruos
piget are De-
um.

H

talke

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talke of cost and charges ; I will soone shew how that may be saued, at least quitted. Stop somewhat of the streame in your Butteries and Sellars, and open it rather at your doores. Rescue your Wine and your Beere from the tyranny of Rorers, and turne it into bread for the necessary releefe of your hungry neighbours. Plucke your drinke from the throats of them that waste it, that you may the better bestow your morsels on those who want it. How many a hungry family might feast it a week, on the healths that are wasted in some Gentlemens houses in a night ?

Dehortation
from with-
holding Iu-
stice, & from
selling it.

One word more, I pray you, at parting : you haue mysticall Corne, as well as materiall. Iustice and Equity is your Corne; if you with-hold this, the people will curse you, and God will adde the weight of a woe to their curses. Onely, this Corne of Iustice is not for the Market ; it must not be sold, take heed of that, it must be equally diuided, and distributed freely. Iustice must not be sold by the basket, as Corn is by the Bushell. Though in Cities, commonly, Merchants be Iustices, yet neither in City nor Country must Iustices be merchants, especially of Iustice. The sellers of this kinde of Corne, are liable to a curse, equall with the with-holders of the other. Blessing shall be on the head of them who vprightly doe administer it, and freely doe distribute it.

2
To Ministers.
To be careful
and faithfull
in distribut-
ing spirituall
Corne for
the bread of
life.

I see here are Ministers present, as well as Magistrates, and shall I dismiss my brethren without a blessing? Were this a Visitation (as in some kinde it is) here were a Text for a *Concio ad clerum*, *Hee that with-holdeth corne, the people shall curse him.* As for materiall Corne, our neighbours will exempt vs from the curse by keeping our Corne from vs, not allowing vs (by their wils) sufficient to serue our owne turnes, much lesse to be sellers. But (blessed
and

and beloued Brethren) let vs remember that we are Gods Husbandmen, and *Iosephs* (as I may say) for Hieronym. Hugo Cardinal. et alij. Spirituall Corne: some of the ancients doe take this Text in a mysticall sense, and by Corne doe herevnderstand the Preaching of the Gospell. O let vs not be hidrs and with-holders, but stewards and disposers of that graine whereof is made the bread of life. Neuer had wee more need to be bountifull in breaking it to the People, then in these dangerous dayes: see we not how the seeds-men of sathan, the Diuels farmers and Proctors, *Iesuites* and secret Sectaries doe bestirre themselves? They are not sparing in threshing out their tares: they sell, yea, they giue abroad their Romish graine, they impose it on the people, and doe presse them to take it: Shall we be with-holders and hidrs of Gods graine, when so many are ready to perish for want of knowledg? It may be the common people, who care not much for this mysticall corne, will not curse vs, though we keepe it from them: but though they doe not, God will; for if he be cursed who with-holds corporall bread, how shall he escape who with-holds the bread of the soule? And if blessing shall be on his head who in a needfull time produceth his corn, that the people may haue the food which perisheth, how blessed shall he be who in so needfull times as these, is bountifull in bestowing on them the food that endureth to euerlasting life?

Let mee now speake to them, for whom I haue spoken all this while; namely, the poorer sort of people, who are therefore the poorer and more miserable, because they care so little to repaire to the Temple, and to heare what God saith vnto them. Though the peoples curse be the curse of Corn-holders, yet this is no warrant for you, O ye Poore, to be impatient, & to reuenge your wrongs with ex-

3
To the poore.
Here is no warrant for them to reuenge their wrongs with cursings, as commonly they doe.

a-Jam. 5.
 b Verſ. 7, 8, 9.
 * But rather
 to accuſe and
 curſe their
 owne ſinnes, the
 cauſe of theſe
 ſufferings.
*Malorum om-
 nium notori-
 um cauſa eſt
 peccatum.
 Nil impute-
 mus aſtris; ſa-
 crilegio annus
 Exaruit. Sym-
 mach.
 c Pſal. 107.
 d Lingua pa-
 tria Caldei
 nuncuparunt
 Sodomam et
 Gomorram cor-
 ruptam et ſe-
 ritatam. Am-
 broſio. l. de Noe
 et Arca. c. 19.
 e Particularly
 that common
 ſinne of the
 vulgar, who
 are more
 carefull for
 materiall
 bread than
 for the word,
 the bread of
 their ſoules.*

crations and curſes. *Vengeance is mine, and I will re-
 compe, ſaith the Lord.* When Saint James had bit-
 terly inueighed againſt couetous rich men for kee-
 ping in their coyne, and their cloathing, and for
 detaining from the labourer his hire, though hee
 ſaid that *The ruſt of their ſiluer ſhould bee a witneſſe a-
 gainſt them, and that the moaths of their garments ſhould
 eat their fleſh as fire, and that the cries of the laborers en-
 tred into the eares of the Lord;* yet hee doth not coun-
 ſell the labourers to cry, much leſſe to curſe, but ex-
 horting them to patience, aduiſeth them to commit
 their cauſe to the Supreme Iudge, ſaying, *Be pati-
 ent therefore, brethren, till the coming of the Lord. —
 Grudge not one againſt another, brethren, leſt yee be con-
 demned. Behold the Iudge ſtandeth before the doore.*

* Rather, looke into your ſelues, accuſe your
 ſelues, and if you will needs curſe, banne and aban-
 don your owne ſinnes, for they are the cauſes of all
 your calamities. Your grudging, your murmuring,
 your vnthankfulneſſe, theſe, and the like, haue cauſed
 God to harden the hearts of men againſt you.
 Sinne, ſin is the procurer of Dearth, and of all other
 diſaſters beſides. *God turneth a fruitful land into bar-
 renneſſe: why doth he ſo? For the wickedneſſe of the
 people that dwell therein.* Onely for ſinne, Bethleem,
 which was an houſe of Bread, became an houſe of
 famine; and that land, which abounded with milke
 and honey, was abandoned to Dearth and ſcarcity.
 In the Caldean language^d (ſaith bleſſed Ambroſe) So-
 dome and Gomorra doe ſignifie *blindneſſe* and *barren-
 neſſe*. *c* Conſider with your ſelues, whether among
 your other ſinnes, your affected blindneſſe be not a
 cauſe of this inflicted barrenneſſe. Alas! you doe
 not feele your greateſt famine: miſerable is your
 ignorance: I haue knowne ſome of you that haue
 not knowne whether Chriſt were a man or a wo-
 man.

man. How sollicitous are you for corporall, how carelesse of Spiritual sustenance? crying out that you are ready to dye for want of a crust, and not perceiving that you doe daily perish for want of knowledge? *You wander up and downe for meat, and grudge if you be not satisfied;* you may bee fed at home with the food that endureth to everlasting life, and will not come to receiue it. If your neighbour deny you Wheat or Barley, you complaine, you cry, you are ready to curse him. But if God doe send a famine, not of bread, but of (that which is much more pretious) the word of God, or if the bread of life be withholden from you, by those who should breake it vnto you, you are nothing grieved thereat, you neuer complaine of that want. These, and the like, your peculiar sins haue caused vnto you this Dearth. Accuse not so much the conetousnes of others, as your own corruptions: not the constellations or courses of the heauens, but euill men, euill minds, euill manners, do make the times euill. Amend them, and these will soone be amended. And amend, if not for loue of God and godlinesse, yet for feare of iudgements. Repent, if not inuited thereunto by good things, yet enforced by these things which you account euill. What you haue lost by sin and negligence, redeeme, recouer by true repentance. Learne you once to seek first the kingdome of God and his righteousnes, and then you haue a most sure word of promise, that all these things shall be added vnto you. God will turn stones into bread, make the most stony-hearted Mammonist relent and yeeld you bread, or he will raine downe bread from heauen, or cause the Ravens to feed you, or worke any miracle rather than you shall perish. Or if it please God to correct you with this rod, and to exercise you with this affliction, yet despaire not; for euen these publike calamities

Psal. 59. 15.

Mala tempora facit nobis contemptus Dei, temporum curus non facit. Chrysologus.

De orat. et ieiunio ser 43.

Mat. 6. 33.

ties are sanctified to Gods children. To them, this very scourge of famine (as well as other curses) haue their natures altered, as the bitter waters of *Mara*, were turned into sweetnesse, and a stinging serpent changed into a flourishing rod. No extremity of famine (no more then any other temptation) can turne the loue of God from his children; as is cleere by that bold challenge of the Apostle to all afflictions and crosses, and to this as well as to any of the rest, *Who shall separate us from the loue of Christ? shall tribulation, or distresse, or persecution, or FAMINE? No, for in all these things wee are more then conquerors, through him that loued us.*

^a Rom. 8. 35.

4
Encourage-
ment and
comfort vnto
sellers.

Can I quit the Mountaine of blessing, without bequeathing a blessing? I cannot; and to whom should I bequeath it, rather then vnto them on whom my Text doth bestow it, the Sellers? We who are the Preachers of Peace, may, and ought sometimes encourage men vnto contention, so it be against sinne, and the courses of sinners. Contend you therefore (charitable breasts) against these hard-hearted borders: Be you as conetous for your soules, as they are for perishing substance: While they heape vp curses on themselves by with-holding, strue you for blessings by charitable selling. Now is your haruest, take aduantage of these hard times to store your selues with the best riches; see how God makes many to want, that you may abound, and suffers others to be miserable, that you may be blessed by relieuing them. Neglect not this opportunity, but now by seasonable selling buy vnto your selues an assured blessing; you see with what a faire offer God presents you, to get heauen without loosing any thing on earth. That blessing which others attaine vnto by free giuing, you may get by profitable selling.

Blessed shall you be in your outward estate, you shall

shall neuer be the poorer at the yeeres end; you shall finde as much coine in your purses, as the greedy cormorant that sharketh after all aduantages. God will blow on his store, and boare holes in his bags, while yours shall hold, and be encreased: *A little that the righteous hath, is more then all the riches of the wicked.* Blessed shall you be in your names and reputations; you shall be praised and well reported of by all men (all good men) and by the truth it selfe: the precious ointment of a good name shall perfume the places of your abroad: *The righteous shall be had in everlasting remembrance.*

God shall crowne them with blessings Externall.

Blessed shall you be in the loue of the people. The daily labourer shall daily pray for you; and Magistrates shall praise you; godly Ministers shall reioyce & take comfort in you; widdowes & orphanes in their hearty prayers shall send letters of commendation in your behalfe vnto heauen, to the King of heauen, their speciall protector and assured friend to all that doe befriend them.

Blessed shall you be in your husbandry, and in your fields; this yeeres sowing shall be the next yeeres sowing and reaping: the earth which was cursed for *Adams* sinne, shall be blessed vnto you: No worthing, no marle, no manuring shall procure you more plenty of Corne, then this your sowing of Corne; yea, a blessing shall be on your children, and on your posterity after you, as is promised vnto the faithfull.

God shall crowne you with spirituall blessings: Internall. *He shall put gladnesse into your hearts, more then they haue, when their corne and their wine is increased, and the prices with them: you shall haue peace of conscience, ioy in the holy Ghost, greater treasures then all full coffers and barnes can afford.* P sal. 4.7.

You shall be blessed in your sicknesse. God himselfe

Psal. 41. 3.

selfe shal be your Physitian, your keeper, your attender: *The Lord will strengthen you upon the bed of languishing, he himselfe will turne all your bed in your sickness.* You shall be blessed in that houre wherein others are most distressed, in your Death; with old *Simeon* you shall depart in peace, your eyes before-hand seeing your saluation.

Euerlast.

But most blessed shall you be after Death, when God shall crowne you with euerlasting blessednesse in heauen; then shall the head of blessings be on your head, when you shall be most neerely and eternally ioyned vnto your head Christ Iesus, who is blessednesse it selfe, *Who is God blessed for euer.* O how ioyfull shall you be at that day, when others shall be most sorrowfull: how blessed, when these Cornholders shall be cursed! for when they shall be sent away with the Goates on the left hand, with that wofull word, *Depart ye cursed into euerlasting fire, prepared for the Diuel and his Angels:* then shal you standing among the sheepe on the right hand heare that happy call, *Come ye blessed of my father, inherit the Kingdome prepared for you from the foundation of the world.*

Mat. 25. 34.

To which Kingdome he bring vs who hath prepared it for vs, and to him one God in three persons, blessed for euer, be ascribed all praise, power, might, maiesty, glory, and Dominion, now and for euer. Amen.

22. 9. 49

F F N F S:

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